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hesitancy is easily overcome. This distaste applies more particularly to close relatives: still there is none of the abhorrence manifested by an Apache or Navaho against the mention of his dead. The usual circumlocution is Manakadja's grandfather (*mŏnâkădjá n„Inapŏ́dj; nĕpŏ́'igá*, father's father) or Panimida's dead father (*pănámt'dăpŏnâtatadj; djĭtatigá*, father). The word *nidjĭstmat igá* means to hear the name of a dead relative spoken.

Infants are said to be named when they begin to play about and take an interest in the world, that is, at about one year. I find however that not a single child of one or two years has a name, only three boys of three are named, and every boy of five, and even one of seven, lacks a name so far as my informant knows. Evidently the need of a name awaits the creation of a personality even more than my informant believed. I do not know how these children are addressed, but they are referred to descriptively. Names are said to be given for some personal peculiarity or happening. They are given by grandparents as a rule, perhaps those with whom they live, rather than by their parents. Names are not family property; in fact they seem to be freely invented. Sometimes the child is re-named when it reaches maturity. Men are very commonly re-named in reference to their marriages, but women are not. For example, if a girl refuses a young man's advances, fights him off, or pours water on him, someone may give him a nickname in derision. New names are often casually given both men and women in later life. Sometimes a person will conceal his name from a foreign Indian, inventing another on the spur of the moment.

I have obtained the names of all Havasupai with the reason currently given for their use and their derivation according to Jess Cheekapanyega. The meanings are certain only where there is a tale to account for the name. I suspect that in many cases Jess analyzed the words where it could not be legitimately done, because such peculiar compounds result as *wavaskwimá*, house-standing, which is "just a name," for it does not mean standing house according to him, but is simply the coupled words for house and standing. In other words, these are probably meaningless names. All words beginning with *wa* and *wi*, supposed to be *hâwá*, house, and *dwí*, rock, are in this suspect class.

There are no marked sex differences, but somewhat more women have names referring to vegetation. Hat, house, and rock names are peculiar to men. Many men's names begin with *pa*, for *dpá*, man: since this type of name is restricted to men (with a single exception) the meaning may be "man who—" or "man with—", but I have preserved

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MALES (Continued)

Approximate Age	*Name*	*Explanation*	*Derivation*
8	hwan	Spanish "Juan"?	
9	bulatévá, bump on forehead.[1]	Which he had when little.	bula, forehead.
	hatévá, projection.		
	putgiakwi'djvá, hat sticks up.		put, hat; akwtdjvá, sticking up.
	h"a'mu kögwö'öá, yellow-skinned Navaho.	Father's English name is "Navaho."	h"a'mu, Navaho; gwö'öá, yellow.
12	ᵃbé, wheat		
13	pakakinigéná, punching man		ápa, man; akinigin, to punch repeatedly.
15	padjflová, man with nits		ápa, man; djil, nits?
16	amakwápitá, sagebrush bánö'i	Named when 16. English "Barnet"?	
17	kökₒöt, fox.	Once he killed a fox by striking it on the head with a stone.	
	göteápafivá, talus slopes on both sides of a canyon.		
20	pagágwinᴬ, caterpillar man	Had no native name before he was named thus by his wife's relatives when 19.	ápá, man; gágwinᴬ, caterpillar. [553]
21	nágá, or nágová pagátaiá, old man	His hair is somewhat gray.	
	vúln watágö'gimá, house pushed off.		háwá, house; tágö'-gimá, to push one thing off another.
22	watál'dilmá		háwá, house
23	mágwööá, a small rock-squirrel.		
	há'élgádjidjgiᵂ', he bites lice.	Usual name: before he married, he once picked lice from the girl's hair and cracked them between his teeth	há'é'l, lice; djidjgiᵂ, bite.

[1] Bracketed names are those of the same individual.

863 and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when
574 the baby is ready to excrete, or, if he begins to do so, she quickly takes
[516] him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. [834] Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 A child is encouraged in learning to talk by urging him to repeat words
198 or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 The hair formerly was uncut until the baby was two or three years old,
[177] when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 Names are always bestowed without ceremony, and a person may have
553 two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the

first humorous name customarily was given when a child was three or four years old. This first name sometimes stayed with a woman throughout her lifetime, but a man received a new one when he married. This name, also of a humorous connotation, derived from an incident occurring during courtship or early marriage, often is bestowed by the father-in-law. 551 553

In former times, a stranger's name was not asked; he would reveal it when he wished to do so. The Havasupai say they aren't embarrassed about telling their names, but some of them show embarrassment or avoid response when an Anglo-American asks their Indian name, especially the joking name. The formal name customarily was used only by related persons, or by people who were close friends. If a stranger used it, its owner "didn't feel right about it." The joking name is freely used by those who know it. 551 576

Today, an Anglo-American name, chosen by the parents when a baby is born or soon after, is used more frequently than is the Havasupai term, even when the native language is being spoken. A few adults have no Havasupai names. 551

Translations of some women's names and descriptions of their derivation depict situations which inspired them. One married woman is called Burning-a-bird, because in childhood she threw her toy bird into the cooking fire. Another woman's name means Pulling-watermelons-off-the-vine, because when she was little she picked a boxful of small, green watermelons. A woman called Soapweed-pear-fruit was given this name by an old man who was amused when her parents tied a cowbell around her neck so she could be found easily if she wandered away while they were picking soapweed pears. A woman who was called Little-one during childhood, was renamed White-person-talking after her return from boarding school, because she spoke only English to those Havasupai who could understand it. An old woman recently deceased was named Pulling-a-rope because in her youth she was a good horseback rider and calf roper. One name, Long-tailed-lizard, was given to a girl who remarked (half in jest and half in objection) that after marriage she would have to wear long dresses like the lizard. [291] [885]

Children in the Social Group

The Social Group

The first child of a couple customarily is born into the household of his maternal grandparents, but the infant and his parents may move to the household of his paternal grandparents within a short time after his birth. 591

From the beginning of his life, an infant is present in the family circle rather than being isolated from it. In former times, the relatives with whom a child shared a common residence, or camp, in addition to his 592

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The father and sons work their undivided fields with the assist- 593
ance of their wives; the new son-in-law works with his wife's family 591
until he breaks away to return to his father's house.

In the village there are probably fifty camps or family units. In 621
each household are usually found some unattached relatives of close 591
degree—widows, widowers or orphans. The orphans are cared for by 736
the relatives of either parent, seemingly without prejudice to the interests of the children of the relatives on the other side of the family.

A council of comparatively recent origin, settles most disputes and 624
the tribe acknowledges three chiefs: Manakaja, the old chief, Watch- [177
omidja, the Big Chief, and Big Jim, the Little Chief. Chieftainship is 623]
inherited, but there are also men who have become chiefs through 626
prestige and renown, or both. The principal duties of the chief are giving advice and admonitions. They tell their people how to act, especially the young men and women. The men are admonished to work hard, farm, dress skins, and hunt, while the women make baskets, cook, plant, and gather wild food. They are told not to be lazy, to take good care of their families, their fields, and their stock.

It is the duty of the chiefs to speak to the people on appropriate 624
occasions such as dances, gatherings to discuss important tribal matters, at death ceremonies, or informally at sweat lodges. The advice of the Big Chief seems to carry more weight than that of the others, in part because of his position, but largely because he is a stronger character. Personal qualifications are an important factor in chieftain- [156]
ship. A chief must be industrious, even tempered, and dignified; a son who does not display such qualities has little chance of becoming a chief.

Marriages are now monogamous, though polygamy once existed. 177
The only restriction is that blood relations may not marry. The young 595
people usually arrange their own marriages though parental consent 582
is sought. Gifts are still interchanged. 584

There is no taboo between a husband or wife and the parents-in- 601
law. A man may talk freely to his wife's parents or a woman may 606
talk freely to her husband's parents. However, neither husband nor wife address the parents-in-law by name. The wife has no relationship term to apply to them. She may use their names by way of reference. A woman when speaking to her husband may say *mamadjidjia*, your mother, *mamadjitaiha*, your father, or *humagatum*, your parents. The word *ginyega* is used by a man when referring to the parents of his wife, though not when talking to them.

Divorce in the early days was granted only on the grounds of un- 177
faithfulness, but today the Havasupai observe white man's laws gov- 586
erning marriage and divorce. A widow is expected to remain in 768
mourning six months or longer before she marries again, although 765
some marry in three or four months.

For about a month before the birth of baby the expectant mother 262
and her husband must observe numerous taboos. They must not eat 843
meat and the woman alone must not eat salty foods. During this time she must use a stick to scratch herself. These restrictions are released a month after delivery. Failure to observe these rules will result in complications at birth, it is believed.

There is no particular ceremony following the birth of a baby. 852
The infant is placed on the cradle board as soon as it is washed. The 854
old women attendants mould the head, face, and limbs of the new born child lightly with the finger tips; point the chin, rub the bridge of the nose, and massage the gums. They do this every time the child is bathed. Babies are kept on the cradle board most of the time until [182]
they are able to walk. The Havasupai woman usually carries the cradle board in her arms rather than on her back.

Generally a child is named when it begins to play about and takes 553

553 an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach [515] maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers 551 without much hesitation. Names have no special emotional or religious significance.

881 When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed [223] that girls who eat meat before the menses end will be barren.

861 Some of the old methods of training the young have disappeared, [177] yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. 868 Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller bro- 882 thers and sisters. Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

517 In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave baskets, prepare the material for basketry, or even shell corn. In midday [525] the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

345 These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usally covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

515 The sweat lodge serves as a sort of clubhouse for the men. During 517 the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accomodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish [533] they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,